A U M

Thou bearest in thee the germs of a universal life.—PICO DELLA MIRANDOLA

THEOSOPHY

Vol. XLII February, 1954 No. 4

THE WISDOM RELIGION

When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain to devotion.

—*The Bhagavad-Gita*

IT is natural enough for people with no knowledge of Theosophy or the Theosophical Movement to suppose that both are rather recent arrivals on the scene, amounting, in superficial appearance, to a new "cult" or "sect"—even if meritorious and worthy of attention, still a cult of devotees to a particular doctrine or body of doctrines. One of the chief hopes of the Theosophical student is to correct this misapprehension, difficult though it may be to do so, for very little of a beginning in understanding Theosophy has been made so long as such an opinion persists.

Yet the student, alas, sometimes finds himself actually encouraging this view. Whenever he allows himself to think of believers in other doctrines as "competitors" or rivals, he adopts for himself an attitude which has ingredients of the sectarian spirit. It is at such moments, when he stands exposed to his own observation as an anxious partisan —even a partisan of universal and impartial philosophy—that he may envy the fine independence of the agnostic or the humanist, the man who seems quite free of any and all doctrines, and who has, therefore, at least the appearance of an untrammelled mind.

Then one muses upon the follies of a too eager heart which, fancying that a parade of doctrines will somehow topple the Jerichos of

Materialism and Theology, recites and again recites what has been learned. He may say, with a properly instructed humility, "Thus have I heard"—he may indeed fulfill every rule that is written in the canon—but still there grow up around him the barriers of sectarianism between him and his fellows. Is it their Karma to remain indifferent? Theirs, no doubt, but also his. Are they captives of the age, poor wights without a saving hunger of the mind? No doubt, again, that this is in some sense so, but he, also, is a captive of the age, even though in another way.

The project is self-discovery, the end is knowledge—not doctrine, not even "true teaching," but *knowledge,* and if both doctrine and teaching are necessary steps along the way, not to be dispensed with, there can be no mistaking either of these for knowledge itself. Just as discipleship is above all an attitude of mind, so, also, is that stereotype of pseudo-discipleship, sectarianism, an attitude of mind. There are Christians and agnostics with very little of sectarianism about them, and students—we will not say theosophists—who find this burden of their past the most difficult of all to leave behind. In the final analysis, one remains something of a sectarian until he learns, as the *Gita* puts it, to be undisturbed by anything that may come to pass. For this is wisdom.

The student of Theosophy undertakes peculiarly great responsibilities. In the first place, he accepts as the raw material of his mental and psychic life a most extraordinary compendium of the "wisdom of the ages." This comes very close to being a presumption, or would if the student could be fully aware of what it means. It means, from the viewpoint of Theosophy itself, that he contracts to attempt transformation of a body of teachings into *knowledge.* This obligation, which exists whether recognized or not, often remains obscure because of the habits of mind in the West. Traditionally, religious doctrines are a "deposit" of finished and acceptable beliefs. They are the last word. One may see the logical difficulties, even absurdities in religious doctrines and still fail to grasp the fact that a much greater defect lies in their presumed "finality." Even a "true" doctrine is misleading if it suggests itself as the ultimate form of truth. The Vedas, we may recall, were the Indian "revelation from on high," yet the *Gita,* which deals with the processes of awakening, speaks of the need to *liberate* the mind from them!

Thus the *Gita,* even while speaking of the greatness of Vedic wisdom, plants the seed of discontent with this wisdom in the mind of the disciple. He must, he is told, in effect, compose his own Veda. He dare not rest upon the serene surface of an inherited philosophy.

So with Theosophy, the Vedas of our time. The familiar form of the injunction to transform doctrines into knowledge, teachings into wisdom, is the oft-repeated urging to *apply* Theosophy. And if, as we say, the application of Theosophy means altruism in daily life, then one of the most important applications will be in behalf of the attitude with which we pursue and support the Theosophic Cause. For reflective consideration of this aspect of the theosophic life, one can always take "soundings" into his own nature by imagining what he would do and be if he had no familiar doctrines to repeat, no words to remember from a book, but only the harvest of his studies, the assimilated increment of effort until this time. What, in short, is his spontaneous response to other human beings? How does he regard them?

The casual stranger, met with accidentally, parted from as casually; the companion of light-hearted intervals; the one cast in a role of opposition, according to the arrangements which prevail in the world: are we patient, just, with these, a rewarding experience, perhaps, in their lives? Or does the absence of a subtle, proselytizing drive leave us without vocation in such instances? Left without an encyclopedia of answers to difficult questions, do we find the complexities of events too much to bother our heads about? Do we long for the appropriate label, the slot of classification, the appropriate cubby-hole for filing otherwise inexplicable enigmas? What wisdom have we, in short, that is really our own?

Such inventories may be exceedingly disturbing ones to take. We resume the accustomed security of readily available doctrine with relief, glad that we are so blessed as to have "found" Theosophy. And yet the *Gita* passage is clear—until we have gained a high indifference to all doctrines, past, present, and future, we suffer at least a partial thralldom to "snares of delusion." Perhaps we should say to ourselves that doctrines, the doctrines we are enjoined to study, and in which we find great help, are really a sort of *pro tem.* knowledge. They are valuable beyond imagining, not because they are the final truth, but because they are truth in its only *communicable* form—principles, symbols, abstractions, and illustrations of principles in operation. As we work

over them, muse upon them, fill our minds with their expanding significance, by some mysterious translation of the mind and the feelings, some alchemy of the inner nature, they undergo a metamorphosis; they nourish the understanding even as food nourishes the body. And then, in some unsought trial of strength, we find that new knowledge has come into being. Where was weakness and inadequacy is now a new resource of character—or perhaps we do not notice this, being already concerned with other things.

We call Theosophy the Wisdom Religion. This may perhaps be rendered by saying that the study of Theosophy helps a man to bind himself to wisdom. From it he discovers why he must learn to rely upon himself; or, rather, use of the tools provided by Theosophy brings him inevitably to a place where he can do nothing else, and then, from the necessity that presses in upon him, he begins to act as soul.

THEOSOPHICAL ATTITUDE

Life is an aspiration. Its mission is to strive after perfection, which is self-realization. The ideal must not be lowered because of our weaknesses or imperfections. I am painfully conscious of both in me. The silent cry daily goes out to Truth to help me to remove these weaknesses and imperfections of mine. I claim to have no infallible guidance or inspiration. So far as my experience goes, the claim to infallibility on the part of a human being would be untenable, seeing that inspiration too can come only to one who is free from the action of pairs of opposites, and it will be difficult to judge on a given occasion whether the claim to freedom from pairs of opposites is justified. The claim to infallibility would thus always be a most dangerous claim to make. This, however, does not leave us without any guidance whatsoever. *The sum-total of the experience of the sages of the world is available to us and would be for all time to come.*

—MOHANDAS GANDHI

THE WORSHIP OF THE DEAD

Some of the Evil Consequences of Mediumship

(Extracts From a Private Letter)

QUESTION.—Is there any intermediate condition between the spiritual beatitude of Devachan and the forlorn shade-life of the only half-conscious reliquae of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the "Ernests" and "Joeys" of the spiritual mediums,—the better sort of controlling spirits.

Ans.—Alas! no, my friend; not that I know of. From Sukhava down to the "Territory of Doubt" there is a variety of spiritual states, but I am not aware of any such intermediate condition. The "forlorn shadow" has to do the best it can. As soon as it has stepped outside the Kama-Loka,—crossed the "Golden Bridge" leading to the "Seven Golden Mountains"—the *Ego* can confabulate no more with easy-going mediums. No "Ernest" or "Joey" has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a "better sort of reliquae;" and the "Shells" or "Earth-walkers," as they are here called, are not necessarily *all* bad. But even those who are good are made bad for the time being by mediums. The "Shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits" we have lost sight of; the suicides and those *killed by accident.* Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call "les esprits souffrants." They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the Kama-loka—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.,* mediums and sensitives, for they

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NOTE.—This article was first printed by Mr. Judge in the *Path* for August, 1889, and was reprinted in THEOSOPHY 1: 424.

will have to pay roundly for every such pleasure. I will explain. The *Suicides,* who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka,* the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accident, these fare still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, i.e., to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principles is not quite broken) until their *death*-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediaeval times; the demons of thirst, gluttony, lust, and avarice; Elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite sufferings and end with entire destruction.

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Now the causes producing the "new being" and determining the nature of *Karma* are *Trishna* (or tanha)—thirst, desire for sentient existence, and *Upadana,* which is the realization or consummation of *trishna* or that desire. And both of these the medium helps to develop *ne plus ultra* in an Elementary, be he a suicide or a victim, (alone the Shells and Elementals are left unhurt, tho' the morality of the sensitives can by no means be improved by the intercourse). The rule is

that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction, i.e., the Kama-loka. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such Egos who was destined to live—say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20, would have to pass in the Kama-loka not a few years but, in his case, 60 or 70 years as an Elementary or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* may attract them to mediums, and woe to the latter who tempt them with such an easy *upadana.* For in grasping them and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of—a new set of *Skandhas,* a new body, with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an upadana which will be productive of untold evils for the Ego that will be reborn under its nefarious shadow; that with every séance, especially for materialisation, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a far worse existence than ever; they would perhaps be less lavish in their hospitality.* * * It is through this that the gross and pernicious doctrine of spirit brides and husbands arises. But one day it will return to curse those who now are guilty of thus attracting these wandering shades into the vehicle of a medium's body; it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why. And if some poor suicide, drawn thus down into vicarious existence, "misses his spiritual birth" and loses the monad—the God within, shall no Karma strike those who were the remote or proximate agents? It will. * * *

THE SPIRIT OF FREE INQUIRY

WITH the lessening of Neo-Platonic influence and the anathema hurled at the doctrine of reincarnation by the Council of Constantinople, there began a millennium of very different nature from that which began with Buddha and Pythagoras. This "thousand-year night" did not, then, terminate until the Sixteenth Century, its end marked by what is known to history as the Protestant Reformation.

As stated early in *The Theosophical Movement*—A History and a Survey: "The Protestant Reformation, while ending in a multitude of Christian sects, began as a revolutionary challenge to sacerdotal authority, and was thus part of the greater Theosophical Movement." The continuity of the Theosophical Movement, it is thus implied, does not depend on organizations of any kind. The "death" of Neo-Platonism as a movement in the world did not mean, for instance, that the immemorial wisdom contained in Neo-Platonic writings disappeared when the writings were destroyed. Always, says H.P.B., there have been "witnesses on the scene." During the dark millennial period, there were the Albigenses and Waldenses, keeping alive the spirit of the Theosophical Movement under most adverse circumstances. This larger perspective of the Movement is stated by William Q. Judge in an article entitled, "The Theosophical Movement"—originally published in the *Path* for August 1895:

> The Theosophical Movement being continuous, it is to be found in all times and in all nations: Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion. . . . indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can see therefore that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

The Protestant Reformation, in its initial stage, did not go so far as to challenge vested papal authority. It was a respectful attempt by

Martin Luther to reform abuses from within the church itself, and he made his appeal direct to the Pope. But so sure of its power was the Holy See, and so blindly arrogant, that it would brook no questioning of any kind, and Luther was promptly excommunicated. Such summary treatment produced an inner awakening. Luther met the issue squarely, and now openly challenged and revolted against the authority of the Pope and the Roman Church, supporting his position by the greater authority of the Bible itself. The cyclic moment had arrived, and Luther's bold challenge produced an immediate and electrifying revolt, which, in a comparatively short time, embraced the whole of Europe and split the Roman Church in two.

As the pioneering of any enterprise contains the soul of it, so the Protestant Reformation, in its pioneering stage, was animated by the spirit of free inquiry. But alas! that spirit was not destined to last very long. The inquiries at that time centered around the "newly discovered" Bible, as that scripture had been all but a sealed book to everybody except some of the priesthood. As Jabez T. Sunderland wrote in *The Origin and Character of the Bible:*

> It was not until nearly the time of the great Protestant Reformation of the sixteenth century that the work of translating the Bible into the languages of the people began in earnest in Europe. The Protestant Reformation may well be called the Child of the Bible. . . .
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> During the middle ages there was great darkness in Europe. There was little knowledge of any kind among the people. The Bible was shut up in monasteries and churches. The Roman Catholic Church made herself its guardian and keeper, and such knowledge of its contents as the people possessed they were compelled to receive through her priesthood. By this means she was able to preserve and to increase her influence.
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> Luther and his co-workers saw that if the power of Rome was to be broken, and if the reform of Christianity was to be effected, an indispensable agency in bringing about these results must be the Bible. The Bible must be unchained. It must be given to the people. Perhaps the most important of all the labors of Luther was his translation of the scriptures into the German tongue, thus opening the door for the Bible to enter every German home. This made the Reformation a popular movement as otherwise it could never have been.

The first open revolt against the sacerdotal tyranny of the Middle Ages arose as we have seen, from within the field of religion and the-

ology itself, and the Bible was the chief means by which this tyranny was successfully challenged. All dissenters were agreed that there was nothing in the Bible that either set up or countenanced any external authority in the form of a church and a priesthood through which, alone, man would be entitled to approach God and obtain his favor. On the contrary, Jesus had taught an *indwelling* God, and defined prayer as direct communion with the Father in heaven—heaven being a high spiritual state of consciousness, and communion being ardent aspiration towards our inner Divinity. This idea is beautifully expressed in *The Secret Doctrine* (II, 116): "All the creatures in the world have each a superior above. 'This superior, whose inner pleasure it is *to emanate into them,* cannot impart efflux until they have adored'."

After the first flush of victory of the Reformation, the inevitable reaction set in, a reaction that did not come from the Roman Church, but from within the ranks of the Protestant reformers themselves. It was inevitable only in the sense that well-established habits of thought and feeling—mental and psychic grooves—are not easily overcome and replaced. It required much more than a reference to the Bible to fill up the old mental grooves. The leaders of the Reformation soon founded sects, set up dogmas of their own, the erstwhile oppressed became oppressors in their turn. As stated in *Isis Unveiled* (II, 503):

> But the reformers were nursed with the milk of their mother. Luther was as bloodthirsty as the Pope; Calvin more intolerant than Leo or Urban. Thirty years of war depopulated whole districts of Germany, Protestants and Catholics cruel alike. The new faith too opened its batteries against witchcraft. The statute books became crimsoned with bloody legislation in Sweden, Denmark, Germany, Holland, Great Britain, and the North American Commonwealth. Whosoever was more liberal, more intelligent, more free-speaking than his fellows was liable to arrest and death. The fires that were extinguished at Smithfield were kindled anew for magicians; it was safer to rebel against a throne than to pursue abstruse knowledge outside the orthodox dead-line.

For a movement to be and to remain truly radical—proceeding from the "root" or foundation—it must be more than merely iconoclastic. It seems never to have occurred to the leading lights of the Protestant Reformation to push back their researches beyond the Bible, and to examine with unbiassed minds other and theretofore despised scriptures—the sacred books of the so-called "pagan" or heathen nations.

It did not even occur to these leaders to go beyond the literal words of the Bible to see if, perhaps, these words were but blinds concealing deeper meanings. The literal meaning was apotheosized, so that it was no wonder that the evidently absurd Mosaic chronology was adhered to—a chronology which held that only about 5,000 years had passed since the creation of the world. Just as one who takes a side path, whether knowingly or inadvertently, while traveling on a main highway, has to retrace his steps to the point of departure in order to get back on the main road, so, in order to return to the direct and straight line of spiritual knowledge, it was first necessary for the religious rebels of the sixteenth century to retrace their steps to Christianity's point of departure; that point, actually, is the era of the Neo-Platonists, the Gnostics, and the Alexandrian Theosophists. If the awakened spirit of man, after the long night of the Middle Ages, had retraced its steps to the era of the Neo-Platonists, and thus established a point of contact with the unbroken line of wisdom, the search would have led to other and more ancient landmarks of the light of Truth; it would have revealed the meaning of that millennium which "was the only focus left in History wherein converged for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism."

What prevented such search? Two things: One was a partisan attitude towards the learning and achievements of the ancients; the other was the institutionalization of religion through the formation of churches and sects, with power vested in ambitious and fanatical leaders. Such established power becomes stronger and more entrenched with the passage of time, being almost inseparable from highly organized institutions. The severance from the religions, philosophies and cultures which preceded Christianity was deliberate and calculated; otherwise Christianity could not be claimed as something wholly singular and original. This claim to uniqueness would at once be upset and sacerdotal pretention exposed unless the monuments were razed and manuscripts burned. How fiendishly determined this action was! Yet in a most important sense it failed, as is graphically described in the Introductory to *The Secret Doctrine:*

> However superhuman the efforts of the early Christian fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away

> entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let one only think of the thousands, and perhaps millions, of MSS. burnt; of monuments, with their too indiscreet inscriptions and pictorial symbols, pulverized to dust; of the bands of early hermits and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and mountain, valleys and highlands, seeking for and eager to destroy every obelisk and pillar, scroll or parchment they could lay their hands on, if it only bore the symbol of the *tau,* or any other sign borrowed and appropriated by the new faith; and he will then see plainly how it is that so little has remained of the records of the Past. Verily, the fiendish spirits of fanaticism, of early and mediæval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance; . . . Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims.*

Although the motives which originally instigated this unjust attitude towards the ancients have been largely forgotten, still the *feeling* which such action generated has persisted. Christian theologians, indeed, now give attention to other religions and philosophies, and even speak and write commendably of them; but they seldom pursue such study in the spirit of absolute impartiality and equality.

The July 1, 1953, issue of the weekly periodical *Manas* contains a recent instance of this absence of the spirit of equality even on the part of the most liberal-minded Christian pastors. Dr. Harry Emerson Fosdick in an address at the Pomona College in California voiced some very progressive ideas on the nature of Deity, ideas which seemed to approach closely those of Theosophy; but he ended by placing "Jesus Christ above all," thus refusing equality to other "saviors" and Great Teachers. To this, the comment of *Manas* is:

> He speaks of "personalities—Jesus Christ above all—in whom the divine is unveiled." This is surely a fair suggestion, although the placing of Jesus "above all" is probably an unnecessary conceit for Christians to indulge. If he would allow Jesus to rank with Buddha, Krishna, and possibly add Pythagoras, Plato, and Lao-tse to the illustrious company in which the qualities of godship become manifest, what need would there be for a wholly undefinable yet all-good and all-powerful "Person" behind the scene?

A constant obstacle to the impartial search for truth is that sort of conservatism which opposes all change. Thus, spirit is sacrificed to

form, principles to dogmas, independent thought to enforced acceptance of authority. The desire to hold on to the *status quo* on the part of churches, ministers, and congregations generally, is thus explained by William Q. Judge in his article, "The Future and the Theosophical Society":

> But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year to give out a definite sort of theology.

The history of the Theosophical Movement in this era also witnesses a strange struggle between the ageless *Movement* and the Society ostensibly organized as the vehicle for that Movement. Within the Theosophical Society, a battle developed between the *Cause* of Theosophy and the prestige and utilitarian success of its temporary vehicle, the Society. But as the result of this struggle, in the opinion of many, there was born a finer vehicle for the Theosophical Movement—a vehicle, which, by reducing form to a minimum, enables the Spirit of the Movement to find ever new and vital avenues of expression. In Robert Crosbie's words (*The Friendly Philosopher,* page 366):

> When the Parent theosophical society was established, it was necessary to give it the form that would be best understood by the people of the time. It was known that many would cling to the form rather than to the spirit of the Theosophical Movement, and would imagine that the spirit could not exist in any other form. But also it was known that some would perceive the spirit and care only for that. Events have justified all this, so that we stand at another point in the cycle. Perfection in action is not possible; so, while showing forth the spirit of the Movement only, we yet present a *visible* basis necessary in any exoteric work. "U.L.T." is *a name given to certain principles and ideas;* those who associate themselves with those principles and ideas are attracted and *bound by them only*—not by their fellows who do likewise or who refrain or who cease to consider themselves so bound. The DECLARATION, with its signature by the Associates, is a wide departure from anything that exists as an organization.

ANCIENT LANDMARKS

The Mystery of Matto Grosso

STUDENTS of H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine* are familiar with the theosophical teaching about the racial and national evolution of the human family on this globe, and her prediction that in the twentieth century discoveries will be made that will upset the notions of many a man of science. Of particular interest, therefore, is an article that appeared in the January 1933 issue of *Blackwood's Magazine,* "The Lost City of My Quest," by Colonel P. H. Fawcett, with the following editorial note by the publisher:

> When Colonel Fawcett set out in 1925 on the expedition into the unexplored interior of Brazil from which he has failed to return, he hoped to find a large ruined city of the remote past. In this article, written not long before his departure, he describes the original discovery of that city.

While twenty years later, in 1953, Colonel Fawcett is still missing, his letters, manuscripts, and other records have been collected and published by his son, Brian Fawcett, in a volume replete with stories of adventure, of ghosts, magic and voodooism, and of the customs and practices generally of the aboriginal tribes of South America. (*Lost Trails, Lost Cities,* by Col. P. H. Fawcett. Funk & Wagnalls, New York, 1953. 332 pages, $5.00.)

The story related in both article and book concerns the history and fate of primeval races that peopled the high plateau regions of Matto Grosso, in Brazil. In the latter part of the sixteenth century, goes the legend, one Moribeca, half-Portuguese, half-Indian, who lived most of his life with the natives, displayed before the world such a wealth of gold, silver and precious stones, as to fill with envy the greedy Europeans. As the Portuguese authorities failed to obtain by trickery the secret of this wealth from either Moribeca or his son, numerous expeditions, some numbering as many as 1400 men, set out, only to disappear forever, as though they had been swallowed up by the wilderness.

In the year 1743, however, a native of Minas Geraes was fired to make a search for the lost mines of Moribeca. His party consisted of a

few Portuguese, Indians, and Negro slaves. After ten years of hardship and wandering, while seeking a way out of the wilderness, the party discovered, quite by accident, what seemed to be the long-sought object of their labors. While scouting for food, they were led by a deer through a deep crevice in a precipice. Gaining the summit, they stood dumb at the view that spread before them. (We now extract from the *Blackwood's Magazine* article, drawn up by Colonel Fawcett from material contained in a document left by the Portuguese explorer of over two centuries ago. [Manuscript No. 512, Biblioteca Nacional, Rio de Janiero.])

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In the immediate foreground lay extensive plains brilliantly green, with patches here and there of silver water, changing to yellowish brown and dull greens as they drew near the foothills. On this was a sight that made the adventurers gasp and hastily draw back behind the crest-line. For, at a distance of some three or four miles, and so clear that buildings could be distinctly made out, was a huge city . . . Nothing could have been more unexpected than this extraordinary sight . . . The sun was well up, for it was scarcely past mid-day, and it was decided that two Portuguese and two Negroes, all well armed, should reconnoiter as near the city as possible and discover what sort of people dwelt in this mysterious place . . . The scouts returned. They had not ventured too near the city, but from a distant point of vantage had observed neither inhabitant nor smoke.

To the Indians it was just as mysterious as to their more civilized companions. They had vague traditions and very definite superstitions regarding this part of the country which had kept it 'tabu,' and they were fearful of they knew not what. One man was found, however, who volunteered to go alone and discover what there was. He started early next morning and returned about noon, obviously frightened, but asserting that there existed not a trace of living man.

On the following morning the whole party set off cautiously along the trail, an advance guard of four scouts preceding them by about half a mile. Drawing near the city the scouts rejoined the main body, corroborating the Indian's account that there was no sign of human life. The whole party thereupon came into the open, and, disposed in strategic order, approached the walls.

The trail led directly to an entrance through three lofty arches built of gigantic stones, the middle arch towering above the others. The stupendous masonry was black with age, and the grandeur of the architecture tied every man's tongue . . . The overwhelming dignity of the design, the awesome silence and mystery of an old abandoned city possessed them, rough men as they were. High above the crown of the central arch, and deeply engraved into the weathered stone, were characters of some sort. They knew enough to realize that this was no familiar script. The arches were in a good state of preservation, but a few huge blocks had fallen from the summit, and portions had slipped somewhat out of plumb. Passing through the archway they found themselves in a wide street, littered with fallen masonry and broken pillars. They gazed in amazement. There was not a sign of human occupation. It was all incredibly old, and yet in its age amazingly perfect. Here were two-storied houses on either side, all built up of carefully squared blocks carved in elaborate time-worn designs. In many cases roofs had fallen in, in others great stone slabs still covered the dark interiors, and he who had the temerity to enter the windowless chambers through the narrow doorways and to raise his voice, fled at the echoes hurled at him by the vaulted ceilings and solid walls. Fallen stones and an accumulation of bat droppings covered any vestiges of human occupation, had there been such.

Dumb with amazement, the party, huddled together like a flock of scared sheep, passed down the street into a vast square or plaza. Here they must have "looked at each other with a wild surmise," for in the center of the plaza, dominating its surroundings in sublime majesty, was a gigantic black stone column set upon a plinth of the same rock, and upon it the statue of a man, one hand on his hip, the other arm extended with the index finger pointing towards the north—magnificent in design, perfect in preservation. In each corner of the plaza had been great obelisks of black stone covered with carvings. Three of them had been broken off short, the upper parts lying on the ground prominent amidst the litter of stone. The whole of the right hand side of the plaza was occupied by a building so magnificent in its design as to have been obviously a palace, its square columns intact, but walls and roof partly demolished. A vast entrance hall was approached by a broad flight of steps, much of which was displaced. The interior of this hall was rich in exquisite carving, and still showed

signs of a brilliance of colouring comparable with some of the finest relics of Egypt. The interior exit from this hall was blocked by fallen masonry . . . At the junction of the street with the plaza, above what appeared to be the principal entrance, was carved in semi-relief the figure of a youth in excellent preservation. The figure was naked from the waist up, had shield in hand and a band across the shoulder. The face was clean-shaven and the head crowned with a wreath of laurel . . .

In the plaza opposite the palace was the ruin of another huge edifice, evidently a temple by its magnificent façade and general appearance. It was entirely unroofed, but on the weather-worn walls were still to be traced figures and designs of animals and birds . . . Beyond the street and plaza the city seemed to be entirely in ruin, and much of it was buried. Gaping chasms in the ground, into whose fathomless depths a stone dropped without sound, left no doubt as to the agency of destruction. Around these dreadful gulfs great blocks of stone elaborately carved, slabs of rock, portions of stone and broken columns were piled in awful confusion. The explorers could imagine something of the ghastly tragedy of this unknown cataclysm, whose resistless force had displaced and thrown down monolithic stones of fifty tons and upwards and destroyed in less perhaps than one fearful minute the civilization of a thousand years.

On the far side of the plaza the city was open to a river some thirty yards or so in width . . . Evidently there had been a highly decorative terrace to this river, but most of it had been swallowed up or lay beneath the waters . . . About a quarter of a mile outside the city and standing by itself was a palatial building with a front of 250 paces, approached by a broad flight of steps of many-coloured stones. It was heavily columned all round, and the noble portico opened upon a vast hall, whose mural decorations and gorgeous colouring still remained more or less intact. From this hall opened fifteen smaller chambers, in each of which was the carved head of a serpent from whose opened jaws poured a small stream of water . . .

It was long before they could tear themselves away from these awesome ruins, for whose existence they could imagine no explanation. The grandeur and opulence of the place astounded them, but this feeling soon gave place to an intense lust for treasure, inevitable amongst ignorant men. If they could have filled their pockets with gold, they would willingly have destroyed every stone of this priceless

relic of a lost civilisation. Their report reeks of this impulse. It is the buried wealth which attracts them, not the mystery . . . The leader of the expedition was anxious to return better equipped for this purpose.

Having no notion where he was, but with every confidence that those Indians who remained with him would remember the country, the leader decided to follow the river down on a chance of striking some civilised settlement . . . Soon after the departure of this party he found to the east of the fall unmistakable signs of mining. Shafts whose depths he had no means of plumbing excited his curiosity. On the surface of the ground were specimens of silver ore of great richness, presumably brought up from these shafts, encouraging him to believe that he had really discovered the lost mines of Moribeca. Further investigation revealed other features of interest. There were caverns hewn out of the solid rock, one of them sealed with a grey slab of stone . . . No effort, however, could move the slab. Others were similarly closed . . . Possibly they were the tombs of the priests and kings of the city. The party pictured themselves as rich men. They agreed that, excepting to the Viceroy, to whom their leader owed a debt of gratitude, they would say nothing, but return reconstituted, unearth the treasures and work the mines . . .

In the meantime the scouting section, after following the lower river for nine days without result, caught sight in a backwater of a canoe paddled by two white people with long black hair and dressed in clothing of some sort. But on firing a shot to attract attention, the canoe spurted ahead and disappeared. People of this appearance were reported again and again by Portuguese explorers up to about half a century ago, but no explanation has ever been vouchsafed . . . The leader then decided to march eastward through the forest and leave it to chance what part of the Atlantic coast settlements he eventually struck. Where he ultimately came out he does not say . . .

Whether the Indians deserted him from fear of the tabu and he lost himself, as so many did in these vast solitudes, or whether the insatiable greed of these early explorers ended in quarrels and tragedy, is unknown. Neither he nor a single member of his party were heard of again . . .

Meanwhile the Viceroy pigeon-holed the report, which never saw light again for upwards of half a century. The Government made some half-hearted attempts to find the place about the middle of the

nineteenth century, but they failed to discover anything, and, truth to tell, the search was not conducted very intelligently . . .

Is the investigation worth while from a scientific point of view? Assuredly, yes. It must be doubtful if there is any archaeological and ethnological research more important today than the study of these ruins and the relics contained therein . . . What is the significance of the hundreds of inscriptions scattered throughout the forests in characters resembling some of those contained amongst the oldest scripts known to us elsewhere, themselves as yet a mystery? May there not be somewhere another Rosetta stone? Who can estimate the value of such a discovery of ruins compared with which those in Egypt are modern?

* * *

Were the legend of Matto Grosso the only one of its kind, the whole affair might be brushed aside as a fancy, but similar traditions prevail in other parts of the world. Readers of THEOSOPHY will recall, for example, the North American Indian tradition of the "mountain of mystery" in Arizona, as related in an article titled "The Spirits of Superstition Mountain" (THEOSOPHY 24: 504-8). Also, the story of a mysterious city in the Cordilleras was told to Stephens by a Spanish Padre in 1838-9,* which the priest swore that he had seen with his own eyes, and which the traveller firmly believed to be true:

> The Padre of the little village near the ruins of Santa Cruz del Quiche, had heard of the unknown city at the village of Chajul . . . He was then young, and climbed with much labor to the naked summit of the topmost ridge of the sierra of the Cordillera. When arrived at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw, at a great distance, a large city spread over a great space, and with turrets white and glittering in the sun. Tradition says that no white man has ever reached this city; that the inhabitants speak the Maya language, know that strangers have conquered their whole land, and murder any white man who attempts to enter their territory. . . .

A story almost identical with the above was told to H. P. Blavatsky by an old native priest of Peru, whom she met there. Ostensibly a *converted* native missionary, the priest assured her that he was at heart

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* *Incidents of Travel in Central America, Chiapas, and Yucatan.*

as much a sun-worshipper as ever, and kept up his friendly relations with the conquerors and the Catholic religion for the sake of his people. He solemnly affirmed that he had been at Santa Cruz, and had visited the mysterious city, which he entered by a "subterranean passage" unknown to the world at large.

Relics of ancient civilizations have been unearthed in every part of the globe, and more, doubtless, await the day when some open-minded and intuitive archaeologist will come upon their meaning. Meantime, words written by H. P. Blavatsky, in 1880, may provide food for thought for students:

> . . . all along the coast of Peru, all over the Isthmus of North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet underground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself . . . Of the long generations of people who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with few exceptions, every thing is in ruin. But one may judge of what once was by that which yet remains.
>
> Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet.

"Who knows, then," wrote Dr. Heath, of Kansas City, in his *Peruvian Antiquities,* "but that Jules Verne's fanciful idea regarding the lost continent Atlanta* may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres?"

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* This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet;* and was taken up by Lord Bacon in his *New Atlantis.*

WORD PUZZLES

SO far in this series, we have concerned ourselves chiefly with words in the theosophical lexicon which, according to popular usage, have acquired a true duality of philosophical meaning. Complicated as such matters may seem, the tracing of antithetical meanings for certain terms is an easy task compared with examination of a word such as *deity.* For *deity* has not two, but scores of shaded meanings and values, and perhaps the first thing to be noted is that this fact of itself demonstrates the philosophical importance of the first fundamental proposition of *The Secret Doctrine.* The history of religions, both East and West, has shown that since the earliest antiquity "he who thinks he knows it, knows it not at all," while "he who thinks he knows it the least, knows it most truly," to paraphrase a passage from the *Samaveda.*

Deus, from the Latin, is a derivation from the Greek *Theos.* When the Greeks referred to "God" as *Theos,* they referred to the *state* of godhood—or to the existence of a collectivity of divine beings. There are indeed, according to H.P.Blavatsky, in a section of the *Secret Doctrine* ("Gods, Monads and Atoms"), an infinite variety of "deities." Some of these are nature-forces, and some represent high Dhyan Chohanic intelligences. Both categories are, in some measure, describable. But when one oversimplifies the subject of Deity, as the Christians have done, to isolate a single object of worship, the original meaning is dangerously corrupted. For man to consider himself able to make a choice among many gods, to find one special symbol for his veneration, leaves him as free as the gods themselves. By choosing, he himself creates, and what he creates is his own destiny in accordance with the nature of the particular deity he chooses. As Krishna puts it, "whosoever worships the gods, go to them." But if there is but one Great Being to venerate, no choice exists; man lives in a theocracy, intellectually, rather than in a democracy.

A key passage in *The Secret Doctrine* on this subject occurs on page 445, Vol. I, headed by the simplest of all statements—"God is our Higher Self." H. P. Blavatsky writes:

> Eastern Esotericism has never degraded the One Infinite Deity, the container of all things, and this is shown by the absence of Brahma

> from the Rig Veda and the modest positions occupied therein by Rudra and Vishnu, who became the powerful and great Gods, the "Infinites" of the exoteric creeds, ages later. But even they, "Creators" as the three may be, are not the direct creators and "forefathers of men." The latter are shown occupying a still lower scale, and are called Prajapatis, the Pitris (our lunar ancestors), etc., etc.—never the "One Infinite God." Esoteric philosophy shows only *physical* man as created *in the image* of the Deity; but the latter is but "the *minor gods.*" It is the Higher-Self, the real Ego who alone is divine and God.

It is also apparent, however, that Madame Blavatsky felt a measure of sympathetic understanding for sincere Christian theists. Thus, in *Isis Unveiled,* she speaks of the materialist's insistence that there is no God as a "dreadful, annihilating thought." Caught in the worship of a corrupt metaphysic, many devout Christians have focussed their allegiance to *"Theos"* upon the only symbol made available—a personal, misleading one. Yet if their gravitation of consciousness is not towards worship of power, they may find even in the word God a focus for the intuitive feeling that all creatures under the sun are our brothers because of one "parent." Krishna speaks of the "divine form as including all forms," and the Christians may be trying to express this vision. Thus they glimpse what H.P.B. elsewhere calls "the eternal immutability of the One."

A discussion of Platonic philosophy in *Isis Unveiled* helps to show that the only "quality" that can rightly be attributable to Deity is the quality of universality. For Plato, in the *Theaetetus,* says that communion with divinity means "becoming just and holy with wisdom." Since the quality of wisdom must contain, within itself, dispassion—the capacity to rise above personal desires—we can at once see that *deity* is realized only by ridding oneself of the *maya* of separateness. This is the "supreme idea" which enables us to see that the "lawgiver of the universe" can in turn only be defined through high abstraction, as "the eternal essence of things." On page vi in the Preface to *Isis* (I), H.P.B. reveals that her demonstrations of the existence of *deity* are only meant to prove "god-spirit" through "proving the soul of man by its wondrous powers." It is the *deific* essence in man which is the proper subject for religious worship, while all authoritarian versions of deity amount, in the final analysis, to little more than an emblem affixed to a sort of political flag. Thus *deity,* which is supposed to symbolize that which lies beyond all partisanship, has often, through oversimplifica-

tion and corruption, become a symbol of partisanship. The self-righteous moralist has adopted a political rather than a philosophical approach to life. And thus, while he may be a "god-fearing man," he by no means understands the first basic principle which underlies the science of ethics.

It is true that "God" has, in the last century, acquired more philosophical definition among religionists themselves. This seems due to the genuine dedication of generations of free-thinkers to the task of separating religion from politics. Perhaps it is for this reason more than for any other that we find both H.P.B. and Judge speaking of America as the hope of "a new order of ages." A society dedicated to the principle that each man must be protected from thralldom to political force is already gravitating away from the authoritarian view of deity. In times of great emotional stress, however, a nation, as an individual, is apt to lose philosophical ground. As an aftermath of World War II, for instance, a Selective Service regulation pertaining to the definition of a conscientious objector to military training insists that the objector, to be recognized, must profess faith in "a supreme being." In the Selective Service Training Act of 1940, the "supreme being" was not referred to at all; the sincere religionist was simply regarded as the man whose belief in Plato's "ideal Good" was so intense as to make it impossible for him to subscribe to means incompatible with the ideal. Requirement of belief in a "supreme being," therefore, is a retrogression towards authoritarian psychology, and significantly parallels the dependence of an increasingly military society upon the principle of authority in the management of temporal affairs.

The framers of this last addition to the opinions required of conscientious objectors doubtless felt that there was nothing unconstitutional about their change, and would hold that the phrase "a supreme being" is not an attempted definition of God, but only an acknowledgement of what all men feel God to be. This could only be so, however, if the "supreme being" were allowed to be Krishna's "divine form as including all forms." As soon as God becomes *a* separate being, and as soon as a body of lawgivers has decided that no one is properly religious unless he considers God in such terms, freedom of religion no longer obtains. Church and State have, then, from a theosophical perspective, to some degree been fused, whether or not either the State or the Church is aware of the fusion.

But, if he follows the example set by H. P. Blavatsky, a theosophist will be less concerned with the term "Supreme Being" than with the use to which the term is put. There is nothing incurably wrong with the words "supreme being," both these words and also the designation "supreme soul" occur in *The Bhagavad-Gita.* Yet, just as in the transition from *Theos* to *Deus,* the popular employment of such a phrase makes the enthronement of authority easier to justify verbally. The crucial distinction is made beautifully clear in Erich Fromm's *Psychoanalysis and Religion:*

> While in humanistic religion God is the image of man's higher self, a symbol of what man potentially is or ought to become, in authoritarian religion God becomes the sole possessor of what was originally man's: of his reason and his love.
>
> That early Christianity is humanistic and not authoritarian is evident from the spirit and text of all Jesus' teachings. Jesus' precept that "the kingdom of God is within you" is the simple and clear expression of nonauthoritarian thinking. But only a few hundred years later, after Christianity had ceased to be the religion of the poor and humble peasants, artisans, and slaves (the *Am haarez*) and had become the religion of those ruling the Roman Empire, the authoritarian trend in Christianity became dominant. Even so, the conflict between the authoritarian and humanistic principles in Christianity never ceased. The mystics have been deeply imbued with the experience of man's strength, his likeness to God, and with the idea that God needs man as much as man needs God; they have understood the sentence that man is created in the image of God to mean the fundamental identity of God and man. Not fear and submission but love and the assertion of one's own powers are the basis of mystical experience. *God is not a symbol of power over man but of man's own powers.*

Thus, similarly, writes H.P.B.: "Esoteric philosophy denies Deity no more than it does the Sun. It only refuses to accept any of the Gods of monotheistic religion." The humanistic approach to Deity is essentially that of Theosophy, encouraging man's strength rather than exploiting his fear of his own weakness. The word deity, therefore, may be either an inspiration or a curse, depending upon the meaning intended by one who uses it.

A VANISHED AUTONOMY

[The following is an extract from Henry David Thoreau's "Life without Principle."]

THE ways by which you may get money almost without exception lead downward. To have done anything by which you earned money *merely* is to have been truly idle or worse. If the laborer gets no more than the wages which his employer pays him, he is cheated, he cheats himself. If you would get money as a writer or lecturer, you must be popular, which is to go down perpendicularly. Those services which the community will most readily pay for, it is most disagreeable to render. You are paid for being something less than a man. The State does not commonly reward a genius any more wisely. . . .

It is remarkable that there are few men so well employed, so much to their minds, but that a little money or fame would commonly buy them off from their present pursuit. I see advertisements for *active* young men, as if activity were the whole of a young man's capital. Yet I have been surprised when one has with confidence proposed to me, a grown man, to embark in some enterprise of his, as if I had absolutely nothing to do, my life having been a complete failure hitherto. What a doubtful compliment this to pay to me! As if he had met me halfway across the ocean beating up against the wind, but bound nowhere, and proposed to me to go along with him!

It is remarkable that there is little or nothing to be remembered written on the subject of getting a living; how to make getting a living not merely honest and honorable, but altogether inviting and glorious; for if *getting* a living is not so, then living is not. One would think, from looking at literature, that this question had never disturbed a solitary individual's musings. Is it that men are too much disgusted with their experience to speak of it?

As for the means of living, it is wonderful how indifferent men of all classes are about it, even reformers, so called,—whether they inherit, or earn, or steal it. I think that society has done nothing for us in this respect, or at least has undone what she has done. Cold and hunger seem more friendly to my nature than those methods. . . .

The title *wise* is, for the most part, falsely applied. How can one be a wise man, if he does not know any better how than other men?—if he is only more cunning and intellectually subtle? Does Wisdom work in a treadmill? or does she teach how to succeed *by her example?* Is there any such thing as wisdom not applied to life? Is she merely the miller who grinds the finest logic?

The community has no bribe that will tempt a wise man. You may raise money enough to tunnel a mountain, but you cannot raise money enough to hire a man who is minding *his own* business. An efficient and valuable man does what he can, whether the community pay him for it or not. The inefficient offer their inefficiency to the highest bidder, and are forever expecting to be put into office. One would suppose that they were rarely disappointed.

Perhaps I am more than usually jealous with respect to my freedom. I feel that my connection with and obligation to society are still very slight and transient. If I should sell both my forenoons and afternoons to society, as most appear to do, I am sure that for me there would be nothing left worth living for. I trust that I shall never thus sell my birthright for a mess of pottage. I wish to suggest that a man may be very industrious, and yet not spend his time well. There is no more fatal blunderer than he who consumes the greater part of his life getting his living.

Merely to come into the world the heir of a fortune is not to be born, but to be still-born, rather. To be supported by the charity of friends, or a government pension—provided you continue to breathe —by whatever fine synonym you describe these relations, is to go into the almshouse. On Sunday the poor debtor goes to Church to take an account of stock, and finds, of course, that his outgoes have been greater than his income. In the Catholic Church, especially, they go into Chancery, make a clean confession, give up all, and think to start again. Thus men will lie on their backs, talking about the fall of man, and never make an effort to get up.

As for the comparative demand which men make on life, it is an important difference between the two, that the one is satisfied with a level success, that his marks can all be hit by point-blank shots, but the other, however low and unsuccessful his life may be, constantly elevates his aim, though at a very slight angle to the horizon. I should much rather be the last man. . . .

YOUTH-COMPANIONS ASK— AND ANSWER

IN a recent meeting it was said we should live as souls. How would one unfamiliar with the Theosophical concept of the nature of man wish to live a "life of the soul," when what he is able to perceive with his senses is that happy living concerns the tangible part of his nature, the body and its desires?

(*a*) A person may, as is indicated in this question, wish to live a "life of the soul" without actually being acquainted with the real existence and purpose of the soul. The highest he knows and expresses would then constitute a life of the soul for him. For motive is an important factor; and if one's motive is to lead a higher life, then Theosophy holds that Karmic Law will ultimately lead a man to a contact with the *real* "life of the soul."

(*b*) Any clear-thinking, logical mind would immediately pierce the premise that happiness is gained by satiating the body and its desires. With a little self-analysis one can see, even without coming into contact with Theosophy, that these desires are forever changing and turning to different fields, the happiness never being permanent.

This awareness is the first real movement in the right direction. It indicates that the individual's mind has been aroused. This may come about in a variety of ways: some perhaps are disgusted with the materialistic trends so prevalent in Western civilization; while others may meet another who is actually "living the life" and catch their spark from him.

The search for happiness will inevitably lead to the question of what man (the soul) *is,* in his innermost nature. Eventually, in this life or some other, the persistent seeker will find the answer.

(*c*) There is a wide gulf between the theosophical concept of soul and the idea of domination by the physical body and its desires. These opposing ideas just can't both be held actively within a healthy mind. Although many people give lip-service to a concept of the soul, it may mean nothing workable to them. Once the idea of soul is thoughtfully considered, there is an attempt to know more of its nature. This is our present position. Although each must act according to his present understanding and faith, these surely grow as he sincerely strives. It is not so much that we attain an intellectual understanding, as that—

when we take the attitude of desiring truth for all—knowledge comes from within.

(*d*) It would not seem possible for a person who is convinced that all of happy living consists in the tangibles of life, to even be interested in being virtuous. If he feels no joy in helping another, in the comfort of sympathy and love and companionship of mind, he is a person to whom the very word "soul" would probably be taboo—let alone his even considering *living* as soul. This latter would naturally entail the acceptance of obligations and responsibilities far beyond the living of a merely virtuous life.

Montaigne, in his essays, presents interesting commentary on the stabilization of society, which goes something like this: In the first place, if we try to change the customs and way of thinking of other groups of people we are stirring up rebellions and possible violent revolutions. Therefore, if we are to change either customs or ideas they should be our own, and by being tolerant of other people we can perhaps learn from them instead of making their ideas and customs conform to our own. This is all fine, but what of the idealist or the socialist who feels that many of the problems of mankind are the result of class struggle or a particular form of government, and who proclaims to the world that we must change these conditions to liberate men? What of a person who sees danger in the moral authoritarianism of Roman Catholicism, and proclaims to the world that Catholicism is to be shunned? Men with these concerns are not following Montaigne's advice, but do we think the less or the more of them because they don't?

Can "stability" be a satisfactory criterion of the "ideal society," and if so, what kind of stability? Certainly not intellectual stagnation, nor rigid behavior patterns would typify that society. Change, education, and social growth usually go hand in hand. Education, by definition, is concerned with the development and encouragement of the intellectual faculties, and are not societies to be educated? It becomes necessary here to distinguish between the intent of education, as contrasted with that of indoctrination, because in the present period of history and even in the so-called "free world," the two are often confused. Indoctrination, then, means, to "inculcate," or "to impress by repeated statement or admonition."

Education suggests the training and "development of the special and general abilities of the mind (to know); a *liberal education.*" This

education, obviously, includes a discipline and training of the mind along the lines of reasoning and logic. Therefore, under the auspices of real education, that which is taught, or "knowledge," must pass all tests imposed by reason. Of course, no form of totalitarianism can tolerate the scrutiny of reason and fact, for its object is conformity and blind devotion.

This is, we think, the fundamental distinction that has to be made between education and indoctrination, a distinction made recently by Robert M. Hutchins in an article called "University of Utopians" (*Saturday Review,* Oct. 17). Dr. Hutchins suggests that an ideal university will always encourage intellectual controversy. Academic freedom will not, for the Utopians, seem to "threaten" the established social order, because it will be understood that it is very important to subject all so-called "truths" to testing; they must be ready to meet challenge of their validity.

Perhaps what Dr. Hutchins posits for the ideal university can also be posited as a prerequisite of the ideal, ever-maturing society—a conviction that "truths" beaten into peoples' heads are no truths. If so, Hutchins and Montaigne are not at odds. Hutchins recommends revolutions, but at *the discussion table.* Ultimately, it would seem, the crucial point is not whether there *is* individual or national controversy, but whether it can be limited to the field of debate and arbitration. This distinction, if valid, would weed out both doctrinaire Communists and Catholics as candidates for governing Utopia. The Communists "openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions" (last paragraph, *Communist Manifesto*), while the Catholics support the assertion that "The Pope is the infallible leader of mankind, and when he speaks for the Church in matters of faith and morals, he cannot make a mistake" (Pius IX, July 18, 1870).

Utopians will simply have to be philosophers, for philosophy, as the synthesis of the various aspects of learning, is crucial to the maturation of society. Philosophy can also be defined as a knowledge of the individual's relationship to, and role in, society. Philosophy, therefore, can serve as a basis for intelligent and principled social and political action. Philosophy, as contrasted with collective or group religion and political creeds, tends to strengthen individual decision, morality, and nobility.

Mr. Judge states in LETTERS THAT HAVE HELPED ME *(p. 20): "Each one who really comes into Theosophy does so because it is only an 'extension of previous beliefs.' For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession." Why then are newcomers to Theosophy admonished to drop previous beliefs in considering new ones?*

Newcomers are never "admonished to drop previous beliefs," but merely to reconsider them. The whole basis of U.L.T. is against such insistence. The "previous beliefs" may even be regarded as a help rather than a hindrance, and serve as bridges to Theosophy.

The *suggestion* really is to lay aside prejudices. Then, although seemingly new, the propositions of Theosophy may themselves be seen simply as in some respects an extension of previous ideas. In the event that a man rejects ideas propounded in U.L.T., but still comes to listen, he should be no less respected by the members than anyone else. A devoted student does not attempt to change other people's ideas. In line with this thinking, Robert Crosbie offers some interesting advice concerning dogmatism in *The Friendly Philosopher* (p. 114).

Seeking wisdom is like having a body with certain defects, and when the effort is made to improve the body and strengthen it, thereby relinquishing the old condition for a stronger, better vehicle, new changes are constantly being made. Once one has open-mindedly considered a new idea offered for consideration, he may then return to his former ideas with light from the new one. He cannot help but have his former ideas extended to some degree, at any rate. In order to really grasp Theosophy, one must think out for himself the place of his ideas in the scheme of Theosophy and, *vice versa,* see Theosophy in his scheme of ideas.

Naturally a newcomer will view Theosophy from whatever vantage-point he may have attained. From there, he must be willing to travel wherever truth may lead. Only with this attitude can one hope to go beyond his present point of understanding. Theosophy has its great appeal from the fact that it arouses all wide-awake people. It shows the similarities rather than the differences of all great religions and schools of thought. It brings out the truth in each one, as, for instance, by delving into those allegories in which so many great ideas are preserved.

MUSIC—A DIVINE ART

All sounds are a part of Him who wears a garment of Sound.
—*Vishnu Purana*

BOTH man and his universe are one, all parts are but the various players and their instruments. The law of harmony holds all united, each slightest tone having its related sub- and overtones, its essential modulations. The universe is a temple of eternal symphonic harmony, composed of *seven* Tones. This is the doctrine of the Music of the Spheres, from Lemuria to Pythagoras, showing that there are seven powers of terrestrial and sublunary nature, and seven great Forces. According to this doctrine the world was itself called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion. Evolution, above and below, proceeds in seven ways; these seven ways or tones are also the seven notes of the musical scale, which are the *principles* of Sound.

The Secret Doctrine avers that ancient peoples knew more of the secret side of music than has passed to posterity. Adept-kings and divine teachers, at periods too remote for the historian, were the first Instructors of the human family in the arts and sciences. Every ancient legend ascribes magic power to music, "the most divine and spiritual of the arts," asserting that music is a gift and science "coming straight from the gods." The Hindus, more especially, attribute to divine revelation all the arts and sciences. But with them music stands at the head of everything else. Their *Mantra Shastra* has for its subject matter the force or power of letters, speech, or *music* in all its manifestations. Sound (tonal modulations) may be produced of such a nature that the pyramid of Cheops could be raised in the air . . . or a dying man be revived and filled with new energy and vigor.

"What," asks Scipio in his ancient vision, "is this mighty and sweet harmony which fills my ears?" The voice replies, "This melody of unequal intervals, yet proportionately harmonized, is produced by the impulse and motion of the spheres themselves, which by blending high and low tones produces uniformly divers symphonies. Mortals have become deaf to those sounds, by having their ears continually filled

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NOTE:—Collated from Theosophical texts and various sources on mythology and history of music.

with them . . . and so this sound, which is generated by the exceedingly rapid revolution of the whole Cosmos, is so stupendous that mortal ears cannot contain it." Two millenniums later, in our own time, the Vision of Scipio is restated in scientific terms: "Vibration which controls the forms into which matter shapes itself is considered as the common factor for the appearance of the Cosmos in all its details. The Cosmos may with exactness be considered an acoustical phenomenon, only an infinitesimal fraction of its full scope of vibration being within the range of our hearing or other senses. The material world is the pattern of a cosmical orchestral score in progress of being performed. Truly the 'night is filled with music' and the 'stars sing together'. They are all indeed held, revolved, and rotated by the vibrations of a great song." (New York *Herald-Tribune,* 1941.)

With the elder Chinese, music was in close affinity with religion. They built their world upon the harmonious action of heaven and earth. They regarded the animation of all nature, the movement of the stars and the changes of seasons, as "grand world-music," in which everything keeps steadfastly to its appointed course. This, they felt, taught to mankind a wholesome lesson. "Would'st thou know if a people be well governed, if its manners be good or bad?" asks Confucius. "Examine the music it produces!" The *Yao Chi* states that "In the ancestral temples, rulers and ministers, high and low, listen together to music, and all is harmony and deference. Within the gates of the family, fathers and sons, brothers and cousins, listen together, and all is harmony and affection. In this way fathers and sons, rulers and subjects, were once united in harmony, and the people of the myriad states were associated in love. Such was the method of the ancient kings when they framed their music."

Said the Egyptian Hermes: "As for true music, to know this is to have a knowledge of the order of all things. For the order of each separate thing when set together in one key for all, by means of skilful reason, will make the sweetest and truest music." In Plato's Academy, music was the first subject presented to his pupils, as he considered this art to be the one offering the best preparation for the study of philosophy. In the *Republic* (III) he says, "Musical training is a more potent instrument than any other, because rhythm and harmony enter into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated, graceful."

Again, in the *Shu-King,* the Emperor commands his minister: "K'wei, I appoint you to be director of music, and to teach our sons, so that the straightforward shall be mild; the gentle, dignified; the strong, not tyrannical; the impetuous, not arrogant."

The music of nature has everywhere been the first step to the music of art. In the Indian system, their melodies allow no sounds that cannot be classified among the living voices of nature. Indian music is, in the highest sense, pantheistic; but at the same time it is highly scientific. They of the early Aryan races, first to attain to manhood, listened to the voice of nature, and concluded that melody, as well as harmony, are both contained in the great common mother. The Hindus, the Northern Buddhists, and all the Chinese, some thousands of years preceding the discoveries of modern Western science, found that all the sounds of nature make only *one tone,* which is the middle F, the fundamental tone of nature. This we can all hear, if we know how to listen, in the eternal rustle of the foliage of great forests, in the murmur of waters, in the roar of the storming ocean, and even in the distant roll of a great city. In the Hindu as in Chinese music, the middle F, called *Kung* or Emperor tone, is the keynote, the starting point, around which are grouped all the other sounds.

It is stated that thousands of years ago the Chinese possessed a system of octaves a "circle of fifths." Beginning with Hwang-ti, who reigned in 2697 B.C., Chinese music assumes its characteristic form. Hwang-ti sent one of his ministers, Ling Lun, to a place west of the Kuen Lun mountains. There he found Indian musicians who knew the secret he was seeking. He took a bamboo rod, tuned to the *kung,* and found that the proportion 2:3 gave him the next tone (the perfect fifth). Taking two-thirds of each successive tone, he discovered that twelve tones could be made, the thirteenth leading him back to the original *kung.* (In their 2:3 proportions as "fifths" the seven notes appear as F, C, G, D, A, E, B.) According to Chinese ideas, music rests on two fundamental principles, the *shin-li,* or spiritual, immaterial principle, and the *chi-i-shu,* or substance. Unity is above, it is heaven; plurality is below, it is earth. Some inkling of the part played by music in the life of ancient China may be seen from the following statement found in the book called *The Yellow Bell* by Chao-mai-pa: "In 1100 B.C., under the Dynasty of Chou, the orchestra was the Festival Orchestra, called Yen-yo. History tells us that the musicians (more

than ten thousand in number) were divided into nine groups, playing simultaneously upon 300 different kinds of instruments."

Ancient Greece had its Orpheus, who was the son of Apollo, and from the latter received the lyre of seven strings. The seven-stringed lyre symbolizes the *sevenfold mystery of initiation.* In China the favorite instrument of Confucius was the *seven-stringed ch'in.* To all the demi-gods, heroes and teachers of the Past, Mythology ascribes wondrous powers in the use of sound. Orpheus played to such perfection that nothing could withstand the charm of his music. Not only his fellow mortals but wild beasts were softened by his strains, and gathering round him laid by their fierceness, entranced by his lay. The trees and rocks were sensible to his charm. Kui, a Chinese musician, says: "When I play my *kyng* the wild animals hasten to me, ranging themselves in rows, spell-bound by my melody." The *Bhagavata Purana* speaks of Krishna as the "Eternal Boy, first Master of all the Arts." He began as a flute-player, fascinating the village maids and youths and the animals of the jungle. He ended by giving lessons to great Narada in the art of playing the *vina.* The *Mahabharata* describes his complete course of education, saying that he learned the "64 fine arts" including music, in 64 days. "Krishna used often to play his flute in the woods. He made his appearance manifold and danced with the Gopis, he playing the flute and the Gopis their lutes. And as they played, all the gods came down from heaven to see the dancing, and wind and water stood still to listen."

Orpheus came from India, and Orpheus also is the type of the Egyptian Thoth, inventor of the arts and sciences, including music, for Egypt. The Greeks thus owe their knowledge of music primarily to the Hindus. It is also pointed out that the Chinese have a system of music essentially the same as the Greeks, "a scale consisting of two conjunct tetrachords—the keynote being the fourth of the scale. Other details seem to point to a time in the far-distant past when both races were in contact with one source. Then came a day of disruption—one race eastward, the other westward, each pursuing their own way." However, as shown in Theosophical works, both nations had recourse to India; in addition to the other fact that "both the Greeks and the Chinese belonged to the seventh sub-race of the Atlanteans." It was the Egyptians who were considered to be the best music teachers *in* Greece. "There can be no doubt as to the character of Egyptian music. It must

have been both solemn and majestic. This would correspond to all the philosophical notions entertained by the Egyptians."

Plato tells us that amongst the melodies sacred to Isis were songs of immense antiquity, as he believed that good music had existed among the Egyptians for 10,000 years without suffering any change. "In their possession," says the Greek philosopher, "are songs having the power to exalt and ennoble mankind, and these could only emanate from gods and god-like men." The Egyptians themselves entertained similar thoughts concerning the origin of these melodies. In the temple of Dakkeh is a picture of Ptah playing on a harp. Osiris was also looked upon as a patron deity of song. In many representations Osiris is accompanied by the nine female singers whom the Greeks subsequently transformed into the "nine muses."

The priests of ancient nations understood the secret power of music not only upon the human spirit, but as well upon the health of the body. They understood, perhaps, that "the vibrations constituting the notes of the musical scale are strictly analogous to the scale of chemical elements, and also to the scale of colour . . ." Our modern temples of healing have, in this regard, much ground still to recover. The ancients quite evidently knew what to avoid and what could be safely used in these hidden realms of the new Physics; that "certain kinds of music throw us into frenzy; other kinds exalt the soul to religious aspirations. Some colors excite, others soothe and please." The *Odyssey* (Book XIX) tells us that after a hunting episode "the wounds of the noble Odysseus they bound up skillfully, and stayed the black blood with *a song of healing.*"

And now, as then: "When we think of music, how it reaches to the height of heaven and embraces the earth; how there is in it communication with the spirit-like processes of nature, we must pronounce its height the highest, its reach the furthest, its depth the most profound, its breadth the greatest. When one has mastered completely the principles of music, the natural, gentle and honest heart is easily developed, and with this development comes joy. This joy merges in a feeling of repose. The man in this constant repose becomes heaven-like, his actions spirit-like. So it is when mastering music. One regulates his mind and heart." (*Yao Chi.*) Nor is it probable that our dynamic times would suffer from such occasional "repose."

ON THE LOOKOUT

"Confessions" of a Non-Conformist

"If I were to write, as I have sometimes thought I might, the Confessions of a Non-Conforming Man, they would begin with an assertion that the mid-twentieth century, far from being a period of enlightenment, has been notable for credulity and servility to a quite exceptional degree." Thus, Malcolm Muggeridge begins his article on "The Art of Non-Conforming" in *Vogue* for Aug. 1, 1953.

Mr. Muggeridge, now editor of *Punch* (English magazine of humor), is a journalist of wide and varied experience, and one of an ever-increasing group of articulate thinkers who are seriously concerned with the emotional "thinking" and complacent conformity of the majority of the so-called "educated" class.

Origin of Cant

Complacency is ever the foe of *manasic* growth, while provincialism of thought and self-righteous cant always stroll hand in hand. H.P.B. spoke forcefully of these correlations on many occasions as in "Diagnoses and Palliatives," published in 1880 (reprinted in Theosophy 4: 197). There, she said:

> The moral condition of the civilized portions of mankind has never been *worse* than it is now—not even, we believe, during the period of Roman decadence. . . .
>
> Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in.

Mr. Muggeridge, as one of the "observant" writers of our day, notes the failure of education to combat ignorance, the decay of transcendental ideas, the influence of current intellectual fads and dogmatic ideologies, and the rise of dictatorships. He then concludes:

> The basic failure of our time, future historians may well decide, has lain in the too ready acceptance of current orthodoxies, whether through fear of being suspected of rebelliousness and consequently

> punished, or just as a result of succumbing to mass persuasion. The independent, non-conforming mind is visibly becoming rarer. Conformity is more and more the order of the day, inevitably bringing with it that subservience to prevailing fashions of thought, values and behaviour, which prepares the way for . . . the Servile State.

Definition of a "Democrat"

By the very weight of numbers, Mr. Muggeridge suggests, current orthodoxies have dulled the edge of the individual's sense of the value of his *own* thought; have made him peculiarly non-sensitive to the implications of the trends. This is particularly unfortunate in those countries which have a tradition of free thought—*because,* he says:

> To a civilized and free mind any *enforced* orthodoxy must be abhorrent. It is inconceivable that the last word should ever be said about anything, or that history should ever reach any sort of finality. . . .
>
> True democracy *requires* a non-conforming citizenry. Its worst and most dangerous allergy is the impulse to conform.

This type of nonconformity is in line with that of H.P.B. and with that of every "true Theosophist," who is *by definition* a nonconformist. In "The Dual Aspect of Wisdom" (*Lucifer* for September, 1890; Theosophy 28: 160), H.P.B. says:

> No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that which he does not, nor can he believe, which is lying to his own soul.

Choosing Our Own Shrine

Psychological tensions inevitably result, Mr. Muggeridge recognizes, when an individual becomes truly concerned with the moral implications of political and social trends. Some minds, he observes, become enraged or fall into undue eccentricity; but the philosopher-nonconformist, like Paulinus during the days of Roman decadence, exemplifies true sanity. He writes:

> This is non-conforming at its best—a refusal to be swept along by contemporary follies and vain hopes; likewise, a refusal to surrender to terror and hopelessness.
>
> A Non-Conforming Man today is in a very similar case to Paulinus. . . . And he, too, must choose his shrine, must light his lamp, and keep it burning.

Mr. Muggeridge bears witness to the fact that although the great mass of men are sunk in the apathy, complacency and conformity mentioned by H.P.B., there is also a growing body of writers expressing something of what she said in "Progress and Culture," printed in *Lucifer* for August, 1890 (THEOSOPHY 4: 253):

> Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally nobleminded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers." No dogmatic creed can be progressive.

A SEARCH FOR TRUTH

The New York *Herald Tribune* for Oct. 27, 1953 carries a statement of belief in reincarnation by Frances P. Bolton (Representative in Congress from Ohio) which was broadcast over WCBS in the series, "This I Believe."

Rep. Bolton tells of her revulsion when, at the age of twelve, she was "very gently told that God had put my mother to sleep until the Resurrection Day." Her revolt took the form of direct address: "That just isn't true, God! and I must know what is." Mrs. Bolton continues:

> My search has led me to the place from which I can say with entire simplicity that I believe that you and I are part and parcel of the stream of Universal Life—as water drops are part of the Great Sea. I believe that what we call a life span is but one of an endless number of lifetimes during which, bit by bit, we shall experience all things. I believe that we are responsible for our thoughts and actions from the moment the soul asks: "What am I?" and that once that point of development is reached there can be no turning back. I have learned that such a belief exacts the development of a courage which demands fortitude and ever-increasing endurance to acquire. I am not too dismayed by the darkness into which mankind has betrayed itself, for I know as only women can that all new life comes out of darkness through the gateway of agony and anguish into the light. I am convinced that could men now know how truly each one builds his own long future and so the future of mankind, they would not continue on the path of destruction but would turn their faces away from darkness toward the light.
>
> I believe with the ancient Aryans that, and I quote: "Never the

> Spirit was born, the Spirit shall Cease to be never; Never was time it was not; End and Beginning are dreams! Birthless and Deathless and Changeless remaineth the Spirit forever."

Part of Universal Life

Mrs. Bolton speaks of Infinite Being from whose "motion" life came forth—Being that is beyond good and the negation of good, beauty and the absence of beauty, light and the absence of light, yet including *all*. She then turns to man's part in this vast panorama of manifestation:

> Made of the stardust of infinity, man has evolved even as the stars and suns, as worlds and moons, but of the essence of God. Once started on his pilgrimage begun in unconscious perfection, he will continue through light and darkness, through goodness and the negation of goodness, until in his own time he reaches perfected consciousness and is reabsorbed into the Infinite Being of the Godhead.

It is unusual, and indeed gratifying, to find "The Three Fundamentals" so clearly and accurately expressed in newspaper and on radio. Here we read one of the *better* signs of the times.

Piltdown Man—1953

Piltdown Man once again makes headlines—but in today's news, he is completely discredited. A "special" to the New York *Times* for Nov. 22 states:

> Part of the skull of the Piltdown man, one of the most famous fossil skulls in the world, has been declared a hoax by authorities at the British Natural History Museum.
>
> It is now stated that the jaw-bone associated with the skull is that of a modern ape, probably an orangutan, that has been "doctored" with chemicals to give it an aged appearance.
>
> In addition, it is said that the cap of the skull is genuine but far more recent than had been believed—50,000 instead of 500,000 years old.

Yet Piltdown Man was, at the time of his discovery in 1911 and for many years thereafter, a famous and fully accredited "fact" in scientific circles and amongst those people who tended to regard scientific pronouncements as the "new revelation." Piltdown Man, as reconstructed by Dr. Arthur Smith-Woodward of the British Museum, was accepted as *the* "link" in man's descent (or ascent!) from the ape.

Only a few anthropologists and paleontologists were skeptical of the "facts" as adduced and interpreted. Notable amongst these skeptics were Franz Weidenreich (discoverer of Pekin Man), who bluntly declared that the jaw was that of an orangutan—not that of "man" at *any* stage of his development, and Prof. Arthur Keith of the Royal College of Surgeons, who asserted that such a creature as that reconstructed by Sir Smith-Woodward would have been unable to eat, breathe, or speak!

THEOSOPHICAL REACTION TO PILTDOWN DISCOVERY

Theosophists, never under compulsion to seek evidences of man's ascent from the ape, greeted the discovery of the *skull* of Piltdown man as evidence of man's great antiquity, but they were exceedingly cautious about accepting the further conclusions then rife in scientific circles. As an article in THEOSOPHY for December, 1913 (2: 94) states:

> It may be appropriate to make some further reference to the now famous skull recently discovered in the gravel deposit near Piltdown Common in Sussex, England. It will be remembered that discussion of an unscientifically acrimonious kind arose between certain learned authorities as to the origin and purport of *Eoanthropus Dawsonii,* as this interesting relic was called in honor of its discoverer. Dr. A. Smith-Woodward followed the usual and accepted scientific method of approach to a new phenomenon. Having a theory with regard to the earliest evolutionary ages he proceeded to twist and torture the facts into the necessary conformity. He reconstructed the fragmentary bones that had been found and produced a skull that was ape-like in character and of small brain capacity. Since man had evolved from the ape it was evident that the earliest humanity must have the form and characteristics of its source, and if the facts were found to be inimical to the theory—then so much the worse for the facts. Theories, as we all know, are immutable, whereas facts are conveniently plastic and malleable.

NEW FACTS ADDUCED

Within comparatively recent years, however, questions by such specialists as Weidenreich caused the Piltdown skull to be placed "in what the British Museum politely called a 'suspense account'." In 1949, chronologists reviewed the site and asserted that neither the skull cap nor the jaw was "particularly old." The bones were then subjected to tests by Dr. Oakley, who stated that there was little fluorine content in the bones, thus indicating that the "relics" were relatively recent.

Further examination proved that—

> The jaw bone is that of a modern ape treated with potassium bichromate and iron salt, giving it an aged appearance. It has also been established that the teeth have been pared down so that they could have been associated with the jaw of a primitive man.
>
> This abrupt devaluation of the Piltdown man means that the oldest skull of sapient man found in the world is the relic from Swanscombe, which has been shown to be genuine by Dr. Oakley's telltale fluorine technique.

Current Repercussions from these New "Facts"

The Providence *Journal* for Nov. 21 quoted Prof. Ernest A. Hooton of Harvard "as expressing shock and disbelief at the implications of the hoax." He said:

> It doesn't disturb our ideas of human evolution at all. If it is right that the head is a fake, it loses all its significance and removes a very puzzling link. The findings impugn the honesty of the late Sir Arthur Smith-Woodward. . . . It is like implying that the Secretary of the Treasury is running a counterfeiting business on the side.

From London, in a Nov. 25 dispatch, came the following:

> Six members of parliament today called for a censure vote on the state-owned British Museum because of the tardiness of their discovery that the skull of Piltdown man was partially a fake.

Piltdown "Hoax" NOT a Hoax!

Such is the opinion of Dr. Alvin Marston, London anthropologist, according to the New York *Herald-Tribune* (Nov. 24, 1953). Dr. Marston "suggests that the British Museum made the mistake in the first place by erroneously attaching the jawbone and tooth of a modern ape to the skull of a prehistoric man" and then drawing incorrect conclusions. Whether subsequent events will eventually show that a deliberate hoax has been perpetrated, or only that certain scientists have erred in their zeal to make facts support preconceived theories, it now seems probable that further "facts" regarding the Piltdown man will have to be well substantiated before either anthropologists or the reading public will give them much credence.

There is also evidence of an increasing willingness on the part of anthropologists and paleontologists to at least consider the theory that *man* antedated the ape! As stated in *The Secret Doctrine* I, 729: "It is

said in well-informed quarters that the twentieth century will be still in its earliest teens when such undeniable proof of man's priority will be forthcoming."

"MUSIC OF SPHERES BELIEVED BY MANY"

Under this title, the Los Angeles *Times* (Oct. 18, 1953), prints an article by Astronomer J. Hugh Pruett of the Oregon Higher Education System. As in his earlier article, "Man's Vital Need of Sun Made Plain" (discussed in Lookout for September, 1953), Dr. Pruett's line of thought converges with Theosophical tradition. "When we contemplate a clear night sky," he asks, "do we not sometimes feel that intertwined in all this perfect order there is something akin to real music?" (For interesting correlations see "Music—a Divine Art," p. 175, this issue.)

Dr. Pruett alludes to the fact that "many ancient peoples believed that harmonious sounds were actually present in the starry heavens," and continues:

> The noted Grecian Pythagoras (6th century B.C.) taught that as the planets swung through the firmament they emitted clear and pure musical notes. Since each note depended upon the planet's speed—and this in turn upon its solar distance—he felt that the spacing of these heavenly bodies was perfectly arranged, for the combinations of the notes produced splendid harmony; indeed, a symphony so majestic as wellnigh to surpass human comprehension.
>
> The Pythagoreans reasoned that the sounds produced by the planets in motion are extremely loud, but they are in perfect harmony. Then why is the music not noticed? Because we become so accustomed to it—having heard it since birth—that we are no more conscious of these vibrations than is a coppersmith of the din he produces.

MUSIC AND ASTRONOMY NOT DISCORDANT

Dr. Pruett mentions several "great of the world who have worshipped at the shrines of both" music and astronomy—Galileo, Herschel, Saint-Saëns, Jeans, Einstein. This concordance of music and astronomy is also in the Pythagorean tradition, as shown in "The Pythagorean Science of Numbers" (THEOSOPHY 27; 305). We quote:

> The study of music was obligatory in the Pythagorean School, not only as a science but also as a healing agent. Pythagoras called *seven* a perfect number, making it the basis for "music of the Spheres."
>
> The study of astronomy was a duty of the School. Pythagoras taught the heliocentric system and the sphericity of the earth. . . .

More than a thousand years later both Bruno and Galileo derived their theories of astronomy from Pythagorean fragments.

Modern Pythagoreans?

It has before been pointed out that many modern intellectuals seem to be peculiarly amenable to certain "Theosophic ideas" which they have derived through the Greek tradition. Certainly, Dr. Pruett may be numbered among these—as also one of his correspondents, who wrote: "Perhaps I am a Pythagorean. Why, of course there is music in the universe! Because our puny ears can hear only certain tones doesn't prove that others are not there . . ." Thus the ancient "truths" are evincing their cyclic return.

British Reconsider Capital Punishment

After four years of intensive study, The Royal Commission on Capital Punishment has made its report—summarized and commented upon in the *Manchester Guardian Weekly* (Oct. 1, 1953). Since the commission was "precluded by its terms of reference" from considering total abolition of the death penalty, it sought ways and means of substantially decreasing capital punishment. What the commission "cannot uproot, it whittles away."

Some of the Specific Changes Suggested

The report recognizes frankly that "the outstanding defect of the law of murder is that it provides a single punishment for a crime varying widely in culpability." The commission would, therefore, redefine "murder" to exclude intense provocation—even by words—and suicide pacts; and suggests that the age for death sentence should be raised from 18 to 21.

The law as it now stands is intolerably rigid—so rigid, in fact, that it is constantly being "encroached upon, in part by the verdict of 'guilty but insane,' in part by the exercise of the royal prerogative, until now only about a quarter of those found guilty are actually hanged."

A Controversial Issue

Although the commission rejects the American system of distinguishing between "degrees" of murder, it would give to juries the power to convict of murder "with extenuating circumstances," which would not carry the death penalty. The *Guardian* writer comments:

> The proposal that the jury should decide, in effect, which murderers should hang and which should not will be keenly debated. It would introduce a new principle into British legal practice; for the jury's function in all cases now heard by a jury is to decide the verdict but never the sentence. The trial would fall into two parts, the first concerned with the issue of guilt or innocence, the second (in which fresh evidence could be heard) with extenuating circumstances.

AN EFFORT TO BREAK THE MOLDS OF TRADITION

The analysis continues:

> The commission was clearly determined to break the present rigidity of the law. It thinks that the use made of the prerogative is excessive, and that it should be kept for exceptional cases. It shrinks from imposing on the judge alone the task of deciding whether a man should die. It falls back at last on the untried solution of "jury discretion which . . . would make the law of murder flexible." So, of course, would total abolition of capital punishment, but that obvious way out was barred to the commission by its terms of reference. When Parliament comes to debate the report, it will not be so circumscribed. The arguments of the commission against all the other ways out of the problem will retain their considerable force. The undeniable difficulties of the course which it has proposed will signpost the way to the remaining course, which it was unable to propose.

UN-SANITY RECOGNIZED

The *Manchester Guardian* suggests that the commission apparently found itself divided when it came to a discussion of the M'Naghten Rules (apparently dealing with definitions of "legal insanity"). It was evidently diffcult for the members to define the changes necessary to bring these obsolete rules "abreast of the times." The article states:

> By and large, the commission has recognised two valuable points. It sees that "disorder of emotion" as well as "defect of reason" may follow from disease of the mind, and may make it impossible for a man to refrain from an action even if by his reason he can recognise it as wrong. . . . The other point recognised is that there is no sharp dividing line between sanity and insanity.

CONSENSUS OF BRITISH PUBLIC OPINION

A *Manas* "Letter from England" (published in the Nov. 4 issue) deals with this same subject, following in general the same lines as the article in the *Manchester Guardian.* The letter, also, adds a note of interesting speculation while indicating British reaction to the report:

> Now there is in England a general disquiet concerning the ethics of capital punishment and large numbers of people are revolted at the continuation of hanging, a left-over from medieval times when revenge was the motive uppermost in the minds of judges and populace.
>
> The Report, by the time this letter sees the light, will have become the subject of heated debate in the House of Commons. For just now the British public is very self-conscious about capital punishment and the general trend—a personal estimate only—is that a referendum would see an abolition law. The late Labour Government introduced a Bill for abolition, but it was thrown out by the Lords. There is a likelihood of a later Bill becoming Law.
>
> For if this Report does not recommend abolition, it goes as far as it can to hint that is what its members, all distinguished men and women, would like to see.

American Opinion

The Los Angeles *Times* (Nov. 22, 1953) contains a less welcome report of a recent Gallup poll on capital punishment. Taken during a national upsurge of indignation over the brutal kidnap-slaying of little Bobby Greenlease, the poll may not mirror public opinion in its saner moments, but the results of the poll are overwhelmingly in favor of capital punishment, 68 per cent for and 25 per cent against. Those who voted in favor of the death penalty were asked supplementary questions regarding women and minors convicted of murder. The yes vote dropped to 65 per cent on the basis of sex, but to 28 per cent on that of age. In regard to the execution of minors, the *Times* said: "Some of those who said yes qualified their answers by specifying a lower age limit, such as not under 18, or not under 15."

Judging from these figures, opponents of the death penalty have a long, hard road ahead of them in their efforts to persuade a majority of voters that incarceration is ethically superior to the death penalty.

"Theosophy and Capital Punishment"

William Q. Judge concludes an article of this title (Theosophy 3: 568) by saying:

> The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a

danger to the state, and that it allows no chance whatever for any reformation of the criminal.

HYPNOTISM—ADDENDUM

In Lookout for last December, a somewhat detailed account of present-day estimates of Hypnotism in scientific and clinical circles was given. Shortly thereafter, our attention was called to one of the more unfortunate aspects of the present popularity of hypnotism—illustrated by a circular, presumably sent nation-wide, to chiropractors from Ralph Slater, Hypnotist. The circular announces, in part:

> Many Chiropractors are using hypnotism in connection with their practice. . . . I have now written a special Professional Course in therapeutic hypnotism for Physicians and Chiropractors. You do not have to attend classes. There is no costly tuition. You learn in a few hours of home study. The complete course is only $10.00.

And, in case this ridiculously low fee is not sufficient lure, additional attraction is offered: "HYPNOTISM HAS BEEN SUCCESSFULLY USED IN THE TREATMENT OF" a truly amazing array of physical, psychosomatic, and neurotic ailments.

A "SECOND OBJECT" ASSIST

A recently received brochure, issued by the Academy of Asian Studies (located in San Francisco), indicates that one of H.P.B.'s positive recommendations regarding educational content is today being implemented in a practical way. The Academy provides facilities for integrating the study of Eastern and Western cultures in this country; the faculty is preponderantly made up of scholars of Asian origin, who "must be sound, and even outstanding, scholars in their fields and, at the same time, fully imbued with the spirit, as distinct from the mere letter, of their respective disciplines."

The sponsors of the Academy (whose twelve-member advisory board includes Robert G. Sproul, President, University of California; J. E. Wallace Sterling, President, Stanford University; and Madame V. L. Pandit, President, U.N. Assembly) state the *raison d'être* of the Academy in a foreword:

> The development of human consciousness has called at many times during history for a special effort of men to realize and bring down to earth the visions of their spiritual leaders. Today we are well aware of this necessity and mankind is seeking the means.
>
> It is the conviction of the founders of this Academy that a merging

of the highest values of Western and Eastern civilizations is the means and will establish the decisive foundation for the next upward movement of the evolving human mind and society.

An Educational Basis for Understanding

The Academy's Bulletin calls attention to the fact that only 77 students (in 28 large universities of the United States) are studying Asian affairs, yet not one of these students is interested in Asian Philosophy, Religion, Literature, or Art. "Whereas," the Bulletin asserts:

> The basis of all Asian life is spiritual and philosophical. It permeates the whole of Asian culture, entering into the smallest details of life to an extent which people born and bred in the modern West can hardly realize.
>
> The Academy is dedicated to the belief that Asia is able to make a contribution of immense significance to American life. At a time when the values of Western civilization have become increasingly utilitarian and materialistic, the unanimous witness of Asian thought to man's spiritual nature and destiny provides a powerful ally for the forces of Western spirituality in their resistance to the total mechanization of humanity. The Academy hopes, through education, to develop an understanding of the spiritual unity between East and West to remove the barriers of prejudice and misunderstanding which, for so many centuries, have divided and dissipated the energies of men of faith and good-will throughout the world.

Thus a means is provided for sympathetic and knowledgeable instruction in Eastern Philosophy and Religion, and for initiating the more materialistic Western student into the intricacies of Oriental metaphysics.

An Innovation in Education

The New York *World Telegram* of Sept. 15, 1953 reports that "Brown University has abandoned text books for ideas in a new and revolutionary series of courses for freshmen and sophomores." The account continues:

> Courses in the sciences, humanities and social studies have been bundled under a heading, "Identification and Criticism of Ideas," for a five-year experimental period [financed by a grant from the Carnegie Foundation].
>
> The identification-criticism classes in 14 university departments will emphasize independent study, supervised "bull-sessions," and critical reading and writing.

Just how popular these courses will be with traditionally-minded parents is questionable; but it is certainly an innovation that will gratify Theosophists; these students will learn more about thinking, if less about memorizing. "Education," says H. P. Blavatsky in the *Key* ("Theosophy and Education"), "is a subject on which we Theosophists feel deeply." She flays, in particular, the examination system as "simply a training of the physical memory." "As to any real, sound cultivation of the thinking power," she continues, "it is simply impossible while everything has to be judged by competitive examinations."

TOWARD A "PROPER AND SANE EDUCATION"

These new courses in Brown University are obviously a departure from long-established procedures, although at the same time in line with awakened "liberal" thought. The *World Telegram* item quotes Henry M. Wriston, President of Brown University, as saying:

> Most textbooks are hardly worth reading. In the new courses, textbooks will be abandoned, lectures will be rare, memory work will be reduced to a minimum.
>
> The object of the courses will be to study a few significant books which epitomize progress or become turning points in progress. These will be read intensively and analytically in their social and other contexts, with reference to where the ideas came from and where they went and what their meaning has been.

We note with interest that in the identification-criticism classes, emphasis is to be placed on "critical reading and writing." Gordon Keith Chalmers (see Lookout, THEOSOPHY 41: 277, 474) stresses the importance of writing as a means of disciplining the imagination and developing logical thought, and bemoans the lack of time given university students for this discipline. He adds:

> To *make* is to put things together, to see similarities: that is, to make metaphors. In the universities we give ourselves very little practice in "making." We hardly write at all and we do not commonly reason from the ground up for ourselves by means of any symbols, a necessity of thought.

Brown University, then, seems to have taken a step toward that "proper and sane system of education" which, H.P.B. says, "should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought." We may hope that this result will be attained to an appreciable degree.